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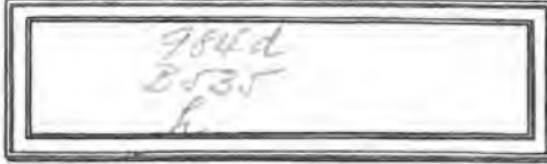
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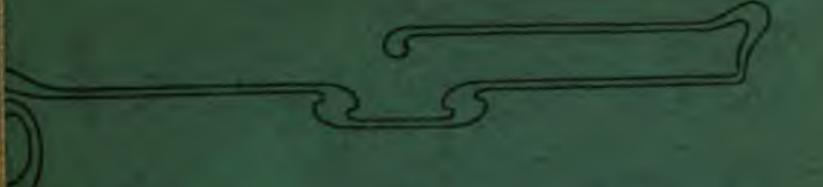
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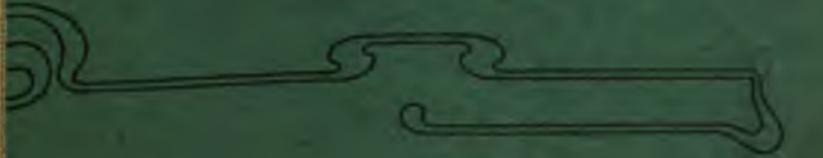


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LTHOUGH one is, perhaps, not justified in believing that pessimism is more prevalent than optimism, there is unquestionably a very large number of persons who have a pessimistic tendency; moderate pessimists we may call them, persons who do not like the trend of events. Pessimism is, usually, a dissatisfaction with existing conditions blended with a belief that future conditions will be as bad or still worse. Extreme or absolute pessimists consider that life is not worth living at all.

The cutting struggle for foreign markets; the increasing intensity of business competition; the overcrowding of the professions; the decadence of religious faith; the spread of radical doctrines; the increase of immorality, and (among the followers of Malthus) the increase of population, are constantly the themes of discourse and editorial. And recently an addition to the list of doleful topics has been

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discovered in "race-suicide" (i. e., decreasing birth-rate; usually attributed to fear of inability to meet the expense of raising children, and to uncertainty regarding future economic conditions).

The tone in which these social phenomena are commented upon shows that the outlook for the future appears, to many minds, very discouraging and even ominous.

Pessimism is not confined to persons of any one class or calling; we hear gloomy views expressed by men of all positions in society, and of every line of activity. There are pessimists among the rich as well as among the poor, though, naturally, the gloomiest views are held by those to whom the full intensity of the struggle for existence is not a future prospect but a present grim reality.

It is true that we have also in our midst a large number of the most thorough-going optimists, especially among the political and social reformers and revolutionaries, peace advocates and social idealists of various kinds, who look with eagerness and confidence for the early inauguration of the brotherhood of man. But in the same newspaper, often on the same page, that informs us of the increased activity of these enthusiasts we may read of the great increase in the number of suicides.

Of course neither mental depression nor self-destruction are peculiar to the present age only. It is fairly certain that suicide was common among the vast numbers of white slaves and serfs in ancient and medieval times. Being condemned to lifelong servitude, and having to endure

the most horrible misery and torture at the hands of masters possessing the power of life and death over them, their lives must have been wretched to the last extreme; and, apparently, as hopeless as wretched, for, marks were branded on their backs with hot irons for purposes of identification; it was death to harbor them if they ran away, and the general conditions prevailing were such that hope of emancipation or escape (especially for common or unskilled slaves) was little short of madness.

It is therefore more than probable that hopelessness was written on their minds, aye, and on their faces, as indelibly as were the brands on their backs.

And even of the freemen, and of the slave-owners themselves, it is recorded that when belief in their pagan gods had been destroyed by the propaganda of new schools of thought, and had not yet been replaced by the belief in Christianity, a hopeless dejection set in among them, and thousands committed suicide.

Pessimism, mental depression, dejection, the lack of hope and buoyancy of spirit, or whatever we may call it, is, then, not new to mankind. It is at least as old as history. It has withstood the erosive action of time and the assaults of new creeds and economic changes.. The promises of ever-growing civilization and the benignant smiles of enlightenment have not chased it away, nor has the bright light of science dispelled its shadows.

This persistence of pessimism, its survival of so many changes of human thought and condition, would seem to

indicate that its cause or causes have persisted, or that, if former causes have ceased to operate, others have succeeded them and produce like effects. And, in connection with such a view, we may note: (1) That evolution in human society has changed only the form of the struggle for existence, it has not done away with the struggle itself; (2) that increasing mental development makes ever new demands; the abolition of grosser evils calls attention to what were previously regarded as minor ones, and they, in turn, are abolished or mitigated; improvement creates still higher ideals, and the yearning for these ideals causes the man of one generation to be as dissatisfied with his conditions as were his ancestors with the conditions of their time.

The reasons that pessimistic people give for being dissatisfied or dejected vary considerably. With some persons, upon whom the arguments of atheists or agnostics have prevailed, the loss of religious consolation has a very depressing effect; but with other persons this is not the case.

Many persons feel miserable because of their limited means and poor prospects; yet millions of people with still fewer means and comforts, and with no prospects at all, live on in cheerful content.

Schoepenhauer, who probably wrote more extensively upon the subject of pessimism than any other man, gives the emptiness or unsatisfactoriness of existence as a reason for his conclusion that life is not worth living. He

argues that: "However varied the forms that human happiness and misery may take, leading a man to seek the one and shun the other, the material basis of it all is bodily pleasure or bodily pain. This basis is very restricted; it is simply health, food, protection from wet and cold, the satisfaction of the sexual instinct, or else the absence of these things".... "Man is a compound of needs hard to satisfy, and, even when they are satisfied, all he obtains is a state of painlessness where nothing remains to him but abandonment to boredom. This is direct proof that existence has no real value in itself, for what is boredom but the feeling of the emptiness of life?".... "The whole struggle is in its very essence barren and unprofitable.".... "Unless suffering is the direct and immediate object of life, our existence must entirely fail of its aim.".... "Human life is some kind of a mistake."

Schopenhauer argues that human life as a whole, i. e., human life generally or in the abstract, not this man's life or that man's life, but any man's life, is not worth living. He appears to have regarded the lives led by all persons as being sufficiently similar to justify his generalization.

When one considers the great difference between the life led by—say a wealthy young man in good health, and with every capacity for enjoyment; and, the life led by a convict serving a life-sentence in a prison, it is difficult to see how they can be pronounced of equal value, or of equal lack of value, from the hedonistic or indeed any other viewpoint.

But! it may be argued: Health and youth will vanish in time!—Quite true, and so will life itself, whether we value it or not. But, if youth and health were absent, it would not be the life of a healthy young man that we would be considering; (as to whether it were worth living or not) it would be the life of an old unhealthy man, and, as such, would be subject to another valuation.

There are so many material temperamental and psychological factors and combinations of factors affecting the nature of our lives, and such an immense variety of conditions, circumstances and surroundings, that the lives led by people really differ very greatly.

Life is not one routine, common to all, it varies vastly according to its environments and associations. We can judge of it only by our own experience of it.

Its abstract value, therefore, cannot reasonably be appraised either by an individual or by the community. It appears to be a question of: Whose life, or what kind of a life (a life of ease, of licentiousness, of toil, of refinement, of study, etc.,) is worth living? rather than: Is life worth living?

And, for these reasons, it is a question for each individual to decide for himself; he alone can state the value that he personally attaches to his own life.

And each individual will so decide its value, irrespective of the pronouncements of others. The millions will endeavor to live as long as they possibly can, and, "each will chase his favorite phantom" in absolute indifference,

(and perhaps in blissful ignorance) of the conclusions of philosophers.

Children, to whom the world seems full of romance, novelty, beauty and charm: happy lovers, to whom the world seems full of bliss: artists, scientists, inventors and others engaged in study, experiment, investigation and research, to whom time seems so precious and so fleeting that they begrudge what little they spend of it in sleeping and eating:—these, certainly, think life is worth living. It would be as futile to tell them that it is not, as to tell the extreme pessimist that it is; nay, more so, for pessimism can be, and often has been, changed into optimism by friendly counsel, kindness and a change of environment and associations.

There is abundant reason for believing that despondency is often due to the absence of the things that comfort, stimulate and enthuse. And this fact, which we may regard as a negative cause of pessimism, furnishes us with an easy clue to a more positive cause, viz: unethical conduct, the disappointing, offensive and brutal treatment of men by their fellows; conduct that, in its several degrees of badness, produces the immediate effects of disgust, offense, hatred, worry, misery, etc., and the ultimate effects of general disappointment, chronic sadness, pessimism and hypochondria.

The fact that men do not always attribute their despondency to the conduct of their fellows does not prove that it is not largely so caused. Men do not always think

of causes. And the relation of cause and effect is by no means always easily established. Very simple cases of the effects of external phenomena upon the feelings often escape the observation of people. For example: Some people are unconsciously irritated by noise. If two persons, both accustomed to the din of the city, are walking along a street, and engaged in earnest conversation while a particularly heavy wagon goes lumbering and jolting slowly by them, they will, probably, both be conscious of feeling irritated, yet neither may realize the cause of it, unless the sudden cessation of the noise, causing an equally sudden effect upon their feelings, brings the matter to their attention.

The immediate effect (irritation, resentment, etc.) of displeasing or cruel conduct is visibly or externally shown by the attitude persons assume when exposed to it; and the cumulative effect of continually assuming such attitudes shows itself in the expression of the face, and also in the tone of the voice.

Opportunities for observing how greatly our feelings are affected by the conduct, actions and habits of the people with whom we come in contact are only too numerous, for wherever people have intercourse there is almost sure to be one or more examples of the discourtesy, the meanness, the ill-natured criticism, the slander, the petty spite and jealousy, the coarseness, baseness and heartlessness that make so many lives bitter and miserable.

But, perhaps, it is in the workshop, the factory, the store, the office: the places where persons earn their living, that one finds the most and worst examples of such conduct, for it is there that the rivalry for pre-ferment develops the worst traits and basest passions; and there are few business concerns of any size where jealousy, meanness, underhanded scheming, toadyism, ill-treatment, petty-despotism etc., are not more or less in evidence.

In allusion to this fact, a man once said to the writer: "It isn't the work that I mind; in fact I rather like my line of work; but I've never had a job yet that there wasn't some one around to make a hell out of it: some slave-hounding foreman or fussy irritable boss; some quarrelsome brute always seeking a row, or some undermining sneak always breeding trouble." (It was this statement that suggested the name of hell-makers to the mind of the writer.)

Very frequently foremen and employers treat their workers in the most heartless way; scrimping them in their wages, working them longer hours than agreed upon, and giving them orders or urging them on in brutal tones and irritating manner. The unskilled workers are the most subject to ill-treatment, for, owing to the ease with which they can be replaced, they are more helpless and afraid.

In addition to keeping brutal foremen and rushing pace-makers, some firms have regulations and restric-

tions that one would not expect outside of a prison: regulations for example, regarding visits to the toilet, etc., and employing men to watch and report such visits. This is not only very humiliating and degrading but, by tending to discourage compliance with physical needs, is positively injurious to health—many more or less serious ailments and affections arise from such causes.

The harsh and cruel treatment of men in the armies and navies of different countries is notorious; yet, as a matter of fact, the higher authorities invariably aim, for obvious reasons, to make the service popular. It is the conduct of individual martinets and tyrannical brutes that causes the hell-making.

The treatment of sailors in the merchant marine is often incredibly savage; and, although public sentiment, organization and legislation have, no doubt, effected much improvement, we still hear sailors refer to certain vessels as being hell-ships.

In the coal mines, quarries and smelting works we find men treated little better than slaves; and, on every side, in every industry, afloat and ashore, we find numerous hell-makers actively employed in making life a hell of misery and wretchedness for their fellow-men.

It is not poverty itself, at least not the mere plainness of fare and habitation, that makes men miserable; for persons living in the rudest of log-cabins in a forest-

clearing are often apparently the happiest of mortals. It is the exposure to cruelty, contumely and worry that makes poverty so wretched.

This is more particularly true of people living in the cities. Poor people who live in the country are far more happy, for, though their work is hard, they have fewer causes of irritation; their employers are usually less irascible; their neighbors are less spiteful (largely because of good health and calm surroundings) and they do not have the misery of keeping up appearances! But, in the cities, the hard work and plain fare that are the meed of poverty, are supplemented by the worry of uncertain employment, the nervous strain, the trials and bitterness of rivalry, and, that subtlest of civilization's tortures, the struggle to keep up appearances. And probably the worst thing about poverty is the hardship involved in the attempt to hide it.

The endeavor to keep up appearances, to appear respectable and prosperous, is not due to personal conceit or egotism (we are not considering the efforts of fops and dudes) it is compulsory; the modern conditions force large numbers of people, on pain of supercedence or loss of credit or position, to appear and dress well on very limited means. And it is a cruel hardship, especially on poor parents who, for the sake of their sons and daughters, frequently endure great privation. The mothers and daughters sometimes work till the small hours of the morning endeavoring to offset the lack of money by an

incredible amount of labor in making, mending and "fixing up" clothes.

But when the means are too meagre, and the attempt to make ends meet is so apparent that it excites the sarcasm and ridicule of the thoughtless,—then is felt the cruellest pang that poverty inflicts; and then is when courage is needed.

Courage!

Yes, ye thoughtless, courage. For, after great sacrifice, penurious living, the loss of necessary sleep and recreation, to endure the cruel humiliation of public ridicule, the ill-natured sneers and the heartless jests; to have the eyes suffused with tears of bitter disappointment, and the throat choked with the sobs of shame and despair that struggle for utterance, and yet to act with patience, dignity and calmness—requires greater moral courage, fortitude and bravery than is usually displayed on the battlefield.

Nature is sometimes praised as a kind and bountiful provider, and sometimes berated as a hard and pitiless tyrant. Viewed from poetic standpoints, she is alternately each of these. But, though we may blame nature for much of human suffering, it is very certain that a great deal of what makes life wretched and miserable is due to man's own meanness and brutality to his fellows. As Robert Burns so well expressed it:

"Man's inhumanity to man makes countless thousands mourn."

For over two thousand years, metaphysicians of various cults have advocated the renunciation of pleasure, the cultivation of indifference to pain, reconciliation to one's lot, etc. And these metaphysicians invariably enlarge upon the importance of the subjective factor, claiming or implying that the nature of our feelings depends principally upon the intellectual attitude we assume towards external phenomena. Their doctrines are mostly calculated to show either that the happiness, immediate or future, of the individual is in proportion to his own virtue, or (as the Stoics taught) that virtue is sufficient for happiness, but happiness or pleasure should never be the end of human endeavor.

Fables and doctrines illustrating or affirming such principles are infinite in number. Of the fables, the following two, which are referred to in the introductory to Mr. Hall Caine's work *The Bondman*, are good examples:

"Once there was a man who thought he was pursued by a troll. His ricks were fired, his barns unroofed, his cattle destroyed, his lands blasted, and his first-born slain. So he lay in wait for the monster where it lived in the chasms near his house, and in the darkness of night he saw it. With a cry he rushed upon it, and gripped it about the waist, and it turned upon him and held him by the shoulder. Long he wrestled with it, reeling, staggering,

falling and rising again; but at length a flood of strength came to him and he overthrew it, and stood over it, covering it, conquering it, with its back across his thigh and his right hand set hard at its throat.. Then he drew his knife to kill it, and the moon shot through a rack of cloud, opening an alley of light about it, and he saw its face, and lo! the face of the troll was his own."

"Once there was a man who loved a good fairy, and wooed her, and won her for his wife, and then found that she was no more than a woman after all. Grown weary, he turned his back upon her and wandered away over the mountains; and there, on the other side of a ravine, from where he was, he saw, as he thought, another fairy, who was lovely to look upon and played sweet music and sang a sweet song. Then his heart was filled with joy and bitterness, and he cried, "Oh that the Gods had given me this one to wife and not the other." At that, with mighty effort and in great peril, he crossed the ravine and made towards the fairy, and she fled from him; but he ran and followed her and overtook her, and captured her, and turned her face to his face that he might kiss her, and lo! she was his wife."

Of the doctrines, the following, (taken from a Buddhist work) are characteristic: (1) "Self is the lord of self, and with self subdued a man finds a lord such as few can find." (2) "Follow the law of virtue; the virtuous enjoy bliss in this world and in the next."

These teachings probably reach their extreme in the

claims of the christian scientists, that: "the primary cause of sickness is in the mental realm" etc.

The following quotation from the work on character by Saml Smiles is typical of the views held by some persons who claim to be of the "practical" and "common-sense" school of thought. "The world will be very much what we make of it. The cheerful are its real possessors, for the world belongs to those who enjoy it."

Persons who have studied philosophy and logic sufficiently to be cognizant of the real strength of many apparently unsound philosophic positions, and of the intricacies of reasoning, will be wary of pronouncing judgment upon any plausible theory. But where the relativity of truth is overlooked and an extreme position is taken, we are usually justified in regarding the theory or doctrine as being either unsound or beyond human power of demonstration.

Ignoring, therefore, the extreme positions, we will briefly consider the more intermediate one taken by Saml Smiles.

Bound up with those fallacious theories that are the most misleading there are, almost always, some little grains of truth; (if there were not, the theories would lack plausibility) and, in presenting such theories, a common form of argumentation is to state something that is only partially true, and then, after enlarging upon it long enough to lose sight of its qualified form, to proceed as if it were wholly true. And thus fallacy arises, for, when a

statement that is only partially true is used as a premise, deductions from it are invariably false or misleading.

Now the statement that the mind has an influence upon bodily conditions, and the statement that the happiness of the individual depends upon his own conduct, are both partially true. (By happiness, in this connection, we mean that conception of it that is common among the great masses, viz: the aggregate of pleasure, recreation, fun, good feeling, satisfaction, active and passive enjoyment of the facts of life.)

That our personal conduct affects our well-being is evident; the thief, the drunkard, the depraved etc., invariably suffer for their misconduct. But persons of that kind are now considered 'abnormal' individuals; and the fact that misconduct brings unhappiness by no means proves that the normal individual will enjoy happiness as a result of his good conduct.

As Aristotle said: "Man is a social animal" (but not necessarily a sociable one) "The individual when isolated is not self-sufficing and therefore is like a part in relation to the whole." "But he who is unable to live in society or who has no need because he is sufficient unto himself must be either a beast or a god."

Our sustenance, our very existence depends upon society; and its influence upon us is so paramount that we are merely its creatures mentally, morally and physically. So dependent are we upon the conduct of others and so numerous are the ways in which their conduct can affect

us that our efforts to be independent of them are about as ineffectual as the struggles of a drowning man in a raging sea. No matter how great or how little our knowledge we are carried along by the current of humanity. The knowledge and intelligence of some persons are often rendered abortive by the ignorance or cupidity of others, as for example knowledge of hygienic and sanitary science etc.

The conduct of one's relatives, wife, husband or acquaintances may greatly affect our welfare; yet such conduct may be entirely beyond the control of the individual suffering from it. Whether we are fortunate or not in our relatives is almost entirely a matter of chance, and our choice of partners and friends is very restricted owing to the difficulty of making acquaintances.

That we can sometimes get rid of minor aches and pains, i. e. they cease to trouble us, by forgetting them with the aid of something that interests, amuses or excites us, is also true, but, in a general way, one cannot be indifferent to discomfort, privation, cold, heat, poison etc. The sensations we receive from external phenomena do not depend upon our will. The subjective factor conditioning the nature of our preception and impression of things is quite independent of the will; and this fact is usually ignored by those metaphysical sophists who use the bases of subjective idealism to bolster up their theories.

No matter what may be the mental attitude, if a red hot iron is applied to the body of a conscious and normal

person, it will cause extreme pain and, more or less, actual injury. And, similarly, no matter how great the virtue or how good the intentions of the individual may be, the selfishness, cruelty, thoughtlessness or ignorance of his fellows may make his life miserable. It frequently happens that a man leaves his home in the morning beaming with cheerfulness and good humor, and comes back in the evening morose and disconsolate.

The experience of many persons has been so consistently bitter that they are quite ready to believe that human society consists principally of three classes; viz: the hell-makers, the pests, and their victims the well-wishing but helpless sufferers. The hell-makers are those who inflict or cause actual misery and hardship; the pests are those who annoy and bother us but do not cause serious trouble or injury.

For the sake of illustration, let us suppose that one Mr. Goodfellow by reading certain works becomes convinced that "it really all depends upon oneself", that, as Saml Smiles says: "The chief source of worry and trouble is not real but imaginary evil" and, on the strength of this conviction, Mr. Goodfellow starts out in the morning with a firm resolve not to allow anything to vex or worry him any more.

He leaves the house feeling in unusually good humor and trim for the days routine.

Probably before he has proceeded very far he discovers

that the wind appreciates his good humor and greets him with a boisterous and exhilarating freshness, also with a blinding cloud of dust.

Mr. Goodfellow is soon busy trying to retain possession of his hat, and to keep the dust out of his eyes.

Near the street corner he meets Mr. Smith similarly employed. Mr. Smith, in passing, makes some brief but forcible remarks regarding the failure of the Street-department to keep the streets clean. Mr. Goodfellow turns as he acquiesces in the sentiments expressed—Another blinding cloud of dust arrives; also a small boy on a ‘coaster.’ The small boy has evidently calculated to a nicety the best time to attack, for, coming suddenly around the corner at the exact moment that Mr. Goodfellow’s attention is distracted, he succeeds in sending that gentleman sprawling head first with surprising suddenness and force.

With a sprained wrist and a sore knee, Mr. Goodfellow limps to a restaurant for his breakfast.

Now Mr. Goodfellow is a hygienist; study, observation and painful experience have taught him the unwisdom of eating indigestible food. He is therefore very careful when ordering a meal. (And perhaps this largely accounts for his being able to sleep well and to start out with good resolutions.) Knowing that French bread is, usually, better baked than the other kind, that boiled potatoes are free from bad grease, and that meat well cooked is less risky etc., etc., he orders “mutton chops extra-well-done, boiled potatoes, French bread, and weak black tea.”

The waiter takes his order en route or "on the fly" as trainmen call it, when they catch a mail bag at a way-station without stopping. With exasperating imperturbability, he ignores Mr. Goodfellow's injunction to have the chops well done, and calls out to the cook, in the vernacular of his craft: Once the hash; twice the steak; once the mutton chops; once the fried eggs; and two in the water! i. e. boiled eggs.

After a long wait, which causes Mr. Goodfellow to fear that he will be late to his work, his "order" arrives: chops almost raw, and cooked on one side only; german fried potatoes half cooked and full of grease; some doughy stuff resembling bread, and some strong coffee instead of weak black tea.

Remembering his good resolution, Mr. Goodfellow makes no comment, and decides "to make the best of it." The waiter has brought a knife and spoon but no fork and no butter. Mr. Goodfellow asks for these, and also for a glass of water and a napkin.

After waiting some time, Mr. Goodfellow is compelled to ask again. The waiter then gets irritated, and shows meanness and resentment.

Meantime another waiter is brushing the hat-racks, wainscoting, chairs etc., with a feather duster, causing dust to settle on the food; and a customer seated at the same table with Mr. Goodfellow is constantly coughing and sneezing without turning his head. Usually, this sort of thing does not add zest to the meal of a hygienist.

Owing to the delay in the restaurant, Mr. Goodfellow decides to ride to his work. He finds that the street-cars are very crowded, and a rush is made for each car as it arrives. However, after several unsuccessful attempts, Mr. Goodfellow manages to "hang on"; and, although the progress of the car is delayed by a teamster on a big dray giving the customary exhibition of "pure obstinacy," he succeeds in getting to his work sufficiently near time to escape comment.

During the morning, the nagging partner of the firm, being anxious to hurry a particular "job" examines the work to see what progress Mr. Goodfellow has made on it. Mr. Goodfellow happens to be out of the room at the moment. When he returns, a good deal of his time is taken up in assisting one of the younger hands out of some difficulties.

Presently, the nagging partner returns and finds that Mr. Goodfellow has made hardly any headway in about an hour's time.—Result: much nagging.

During the afternoon, a customer cancelled a rather large order that he had given a few days previously, stating as a reason; that, as the work was not yet begun, it could not be completed in time.—The real reason probably being that he had changed his plans; and was glad to find some excuse to withdraw the order.

The nagging partner, who had returned from lunch half drunk, worked himself into an excited state, and, going up to Mr. Goodfellow, asked him how it was that he

hadn't started on that (cancelled) job? Mr. Goodfellow replied that he had understood that the job he was then on was to be rushed! Then why in thunder did you lose a whole hour's time on it this morning? roared the partner.

'And besides, said Mr. Goodfellow, the customer for the cancelled job told me, at the time, that there was no great hurry about it! I don't believe it! said the partner. This sort of work won't suit us! We'll have to make some changes around here Sir! etc. etc.

At a favorable moment, one of the hands who had long endeavored to supplant Mr. Goodfellow, seizes the opportunity to incidentally remark to the nagging partner: "Goodfellow loses quite a lot of time!—He isn't methodical you know!—and his judgment isn't good; he might have known that that customer would get hot: I myself heard him tell Goodfellow to hurry the job as much as possible!"

Final result: Mr. Goodfellow gets discharged. He had been with the firm for several years, and he had thought that there was some prospect of becoming manager. Now he is out, and must start afresh, and, perhaps, his savings will be all eaten up before he gets another position.

The experiences of Mr. Goodfellow will probably be considered exceptional, but close observation of the everyday facts of life will show that they are really typical of the common experience of wage-workers, and are merely a few examples of the innumerable ways in which people are annoyed and troubled. It is the lack of such experience or the failure to observe it, that makes the advice given by

some writers and speakers on didactic and ethical subjects seem so absurd.

Opinions on such subjects are often a reflex of the environment of those expressing them; and many writers and speakers who enjoy easy conditions of life make the fact evident by the character of their advice.

When one is "far from the madding crowd's ignoble strife" or, when one is out of reach of the hell-makers, it is easy to write of "the calm and tranquil lives of those whose self-mastery and virtue enables them to live in serene harmony with the world."

Plato, whose ethical teachings and precepts are so often referred to, lived, perhaps not all his life, but certainly for many years, in a relatively very good environment indeed,

Socrates would appear to be, and probably was to some extent, an exception to the rule that people who teach doctrines of self-mastery, etc., are usually in "easy circumstances" or are residents of some "calm secluded vale" or other. But, although he was poor, he was so accustomed to very simple living that his wants were few, and these were supplied by his friends. He did not work for his living, and he spent most of his time in public places. Moreover he did not preach; he merely interrogated and discussed; and that too in the most modest way. And his modesty and sympathy were perhaps largely due to the fellow-feeling which his own poverty inspired.

And history gives a hard blow to the claim that self-

mastery is the "open-sesame" to happiness by telling us that the self-mastery of Socrates, the great exponent of self-mastery, did not save him from being made unhappy by the conduct of his wife Xantippe, nor did his great virtue, simplicity and good qualities save him from making enemies who brought about his condemnation and death.

And, in passing, it is worthy of note that the condemnation of Socrates is a conspicuous example: (1) of how unscrupulous tyranny, posing as democracy, will sacrifice the life of a noble man to "expediency"; and (2) of how ready "the thoughtless crowd" is to believe ill of its friends. Socrates was probably one of the most tolerant, sympathetic, well-wishing and harmless men the world ever saw.

In thus animadverting upon the insufficiency of individual virtue and self-control to procure happiness, it is not sought to imply that these are not factors; far from it. In one sense, they are all-important factors, since, without a certain amount of self-control a person is a mere weakling, and if the individual is a criminal, or is vicious, worthless, irresponsible, etc., he will suffer no matter how good the conduct of his fellow-men may be.

But, in connection with most arguments, certain things are usually "taken for granted"; for example: if a man says that "a million bushels of wheat can now be raised by the labor of a thousand men," it is understood that he means

the labor of the men plus land, tools, sunshine, rain, air, etc.

Similarly, it is understood and admitted that the criminals, the inefficients etc., will not be happy. It is the "normal" man's happiness that we are considering; and it has been sought to show (1) that the normal man's individual virtue, self-control, etc., are not, of themselves, sufficient to secure happiness for him: and (2) that the normal man's happiness depends principally upon the conduct of his fellow-men.

The question, then, is: How can the conduct of the "fellow-men" be improved, how can men be induced to be more considerate to their fellows?

To this question there is, apparently, but one answer, but it is direct and sufficient, viz: In the same way that all conduct, customs, habits, ideas etc, have been improved; by molding public sentiment along the right lines; by calling attention to the requirements and the advantage of adopting them; by instruction, influence, and legislation; In short, by those methods of education, precept, persuasion and example by which man has been raised from the conditions of the primitive savage, and led to adopt the habits, manners and rules of modern social life.

History shows that man has made such vast progress, and possesses such an immense power of adaptation that there is reason to believe him capable of finally adjusting himself to the requirements of the most perfect and ethical civilization.

It is in the industrial field that the hardest ethical problems are found, but, even in that field, we find much improvement has resulted from the spread of the humanitarian spirit, and from the discovery that kindness to the workers has pecuniary advantages.

It has been proved over and over again that harsh treatment of the "hands" does not pay the employer in the long run. Starvation pay, overwork, ill-will etc., kill the spryness and alacrity that come from cheerfulness and health.

In the armies and navies, brutal officers, by the hatred they engender, destroy the power to secure real discipline or trustworthy, alert and willing service. The net gains of their brutality being numerous desertions, and relative inefficiency.

And in the industrial world the net gains of ill-treatment are, usually, sullen resentment, grudging service, poor work, and costly strikes.

Some of the shrewdest business men have found that kind treatment is much the better policy. It has also been found that a brisk, easy rate of speed pays better than "rushing.". Rushing means many costly mistakes and delays, and is often the direct cause of fatal and expensive accidents. It is impossible to be careful and accurate beyond a certain speed. The attention flags and the physical powers wane after a certain amount of high-pressure. There is very much truth in the old adage "The more haste, the less speed." The man who starts off in

a ten mile race as fast as he would in a hundred yards dash will probably come in last, if he comes in at all; and the man who starts a day's work "with a rush" will probably make a poor showing for the full day's work.

There are other respects in which kindness "pays," money is not the only thing to be considered, nor is money the only "price" of things.

Many things are paid for in discomfort, labor and worry. The satisfaction of achieving a great purpose or of completing a great undertaking such, for example, as Herbert Spencer had in his Synthetic Philosophy, can never be bought by money; it has to be paid for in years of intense application, unremitting labor and great sacrifice of pleasure and recreation.

Some things are paid for in human lives, and some in pain and suffering.

Many things are very dear at the price that nature fixes for them. Selfish pride is usually paid for in gloomy isolation. Arrogance, harshness and cruelty are paid for in the discomfort and insecurity that result from secret or open enmity and hate.

Despotism and class tyranny are paid for in class animosity and strife; and sometimes in the horrors of violent uprisings, and in the counter-despotism that usually follows successful revolution.

Men sometimes pay large sums of money for works of art; and most of us like to surround ourselves with

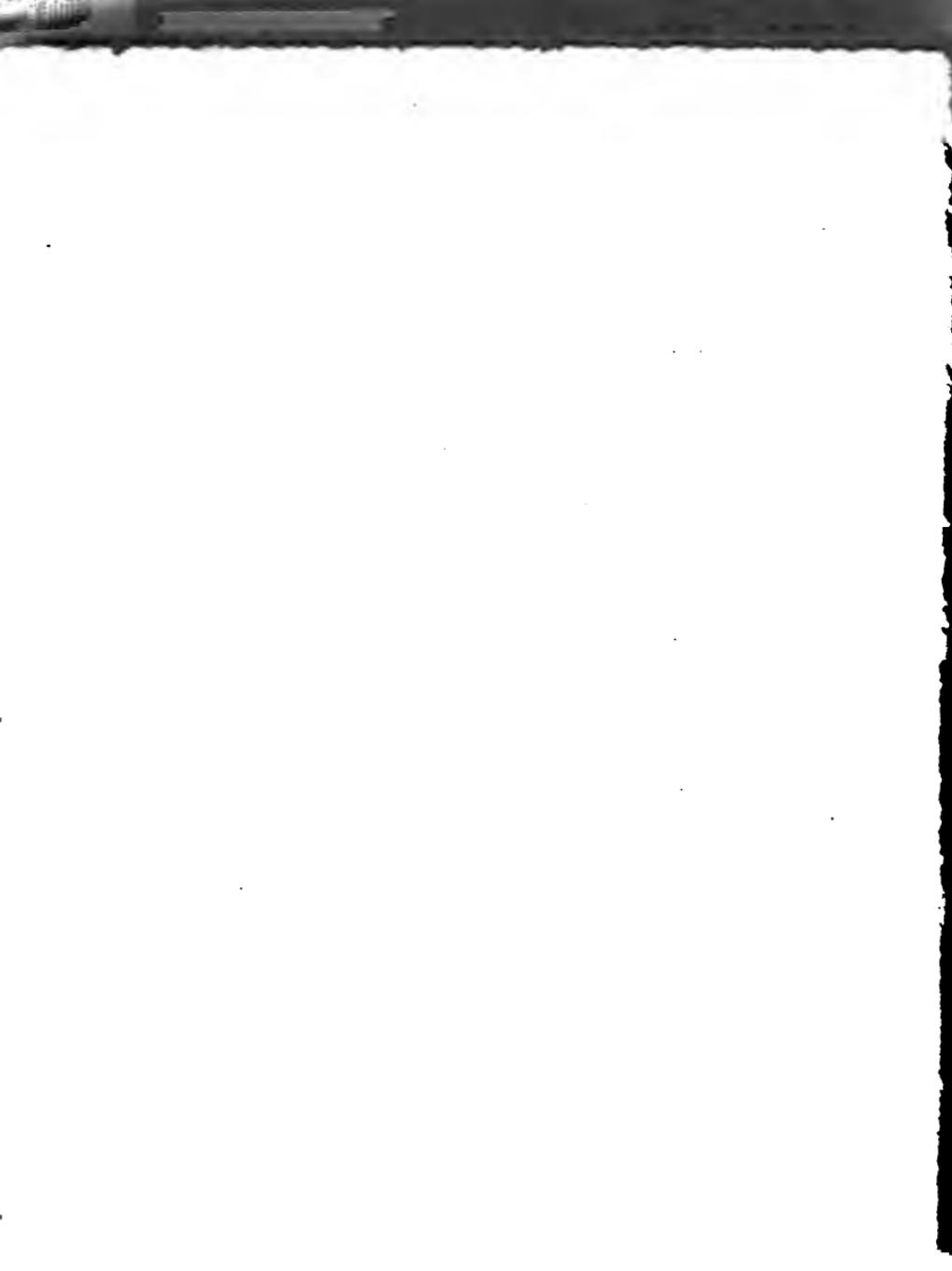
beautiful objects. Usually, it is not because we consciously seek beneficial effects from them, but because we instinctively like bright and beautiful things.

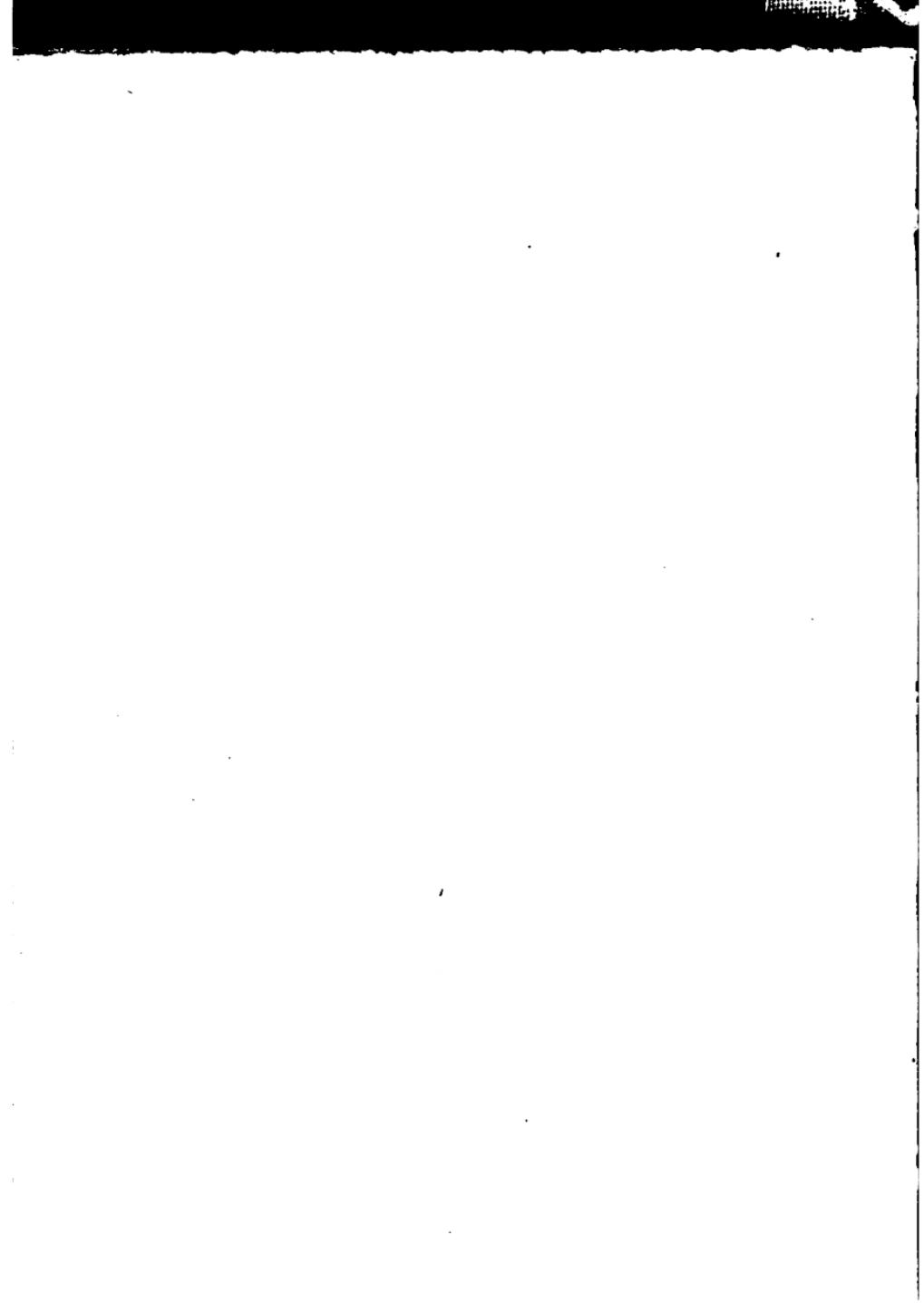
But, whether we are conscious of it or not, things of beauty, brightness, color, fragrance and freshness have a decidedly exhilarating effect upon our feelings, cheering and stimulating us, brightening our thoughts and "evoking our better natures."

This fact is known to some persons—to many persons, and is wisely taken advantage of.

But, the smiling faces and the good-will of one's associates, the cheering open-hearted fellowship, the sincere affection, sympathy and enjoyable companionship of congenial friends—have a still greater effect upon our feelings, and a vastly greater influence upon our happiness. Goethe says: "We are only really alive when we enjoy the good will of others."

This fact, also, is known to some persons—But how few they are, how few.







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